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TABLE OF CONTENTS.

PAGE 361.—Poetry: 'Zion's Warriors.'—Laconic Sermon—Editor's Trial—History of Joseph Smith.
PAGE 362.—History of Joseph Smith continued.
PAGE 363.—History of Joseph Smith concluded—Discourse by Elder W. Woodruff, Jan. 9.
PAGE 364.—Elder Woodruff's Discourse, concluded—Remarks by Elder Geo. A. Smith, Jan. 10.
PAGE 365.—Elder Smith's Remarks, concluded.—Editorial: Whose Business is it?—Arrivals—Theater—A Secret.
PAGE 366.—Sermon by Elder J. Taylor, Jan. 10.
PAGE 367.—Elder Taylor's Sermon, concluded—Discourse by Pres. J. Young, Jan. 3.
PAGE 368.—Utah Delegates' Report—Australia—Meteorological—Quorum Report—Advertisements.

SONG

On the Peaceful Return of Zion's Warriors.

BY W. G. MILLS.

Let fame sound the trump of the triumphs of war
While the field is strewn o'er with the dead;
And the groans of the wounded be wafted afar
As the deeds of the warriors are spread:
Let their works be enrolled on the pages of story
When havoc is seen on the plain,
But still let the life-blood bedarken the glory
And sighs be in chord with the strain.

We'll sing to the Lord from the depths of our soul,
That our conquest is bloodless and blest;
That He has subdued, though unseen His control,
And we're left for a moment to rest:

He rules over man, and enfolds his wrath;
He confuses the thoughts of his mind;
He fights with the tactics of heav'n, yet His path
Is unknown by rebellious mankind.

No blood we have shed stains the snow-covered sod,
No sigh from the wounded is heard;

For our victories are won by the wisdom of God,
Through the counsels our Prophet declared:
Let it fill and adorn the historian's pages,
As a halo of light round our days,
That the theme may be sung to inspire future ages,
And our Father receive all the praise.

G. S. L. City, Dec. 31, 1857.

A LACONIC SERMON.—Text, Job i. 21.—In discoursing from this text, (to which I refer the hearer, if he is desirous of knowing the words,) I shall observe the three following things:—First, man's ingress into the world; secondly, his progress thro' the world; and, thirdly, his egress out of the world. To return:

First, man's ingress into the world, is naked and bare.

Secondly, his progress through the world, is trouble and care; and

Thirdly, his egress out of the world, is nobody knows where.

To conclude, if we do well here, we shall be well there; and I could tell you no more were I to preach a whole year.

¶ The greatest hardship we have heard of recently is that of a Western editor, who has devers himself:—"We would say to the individual who stole our shirt off the pole while we were lying in bed waiting for it to dry that we sincerely hope the collar may cut his throat."

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HISTORY OF JOSEPH SMITH.

AUGUST, 1844.

Feeling very faint, one of the brethren proposed killing a horse. Bro. Clapp said that when brothers Rich and Samuel returned they would have food, as he never knew the Lord to give a false revelation to his servants; and while conversing upon the matter, the brethren made their appearance with two silk handkerchiefs tied up full of bread and dried meat.

Samuel's mind was led in a certain direction, and following it, they came to an Indian camp; they made known to the Indians by signs, that they were hungry, upon this the squaw with all possible speed baked them some cakes, and gave each of them two, sending two to each of the six brethren in camp, giving them to understand that she would be glad to send more, but she had but little flour, and her papooses (children) would be hungry.

When they arrived in camp, all felt to rejoice; they formed a circle around the food, and asked a blessing upon it: the bread was very good, being shortened with raccoon's oil. After eating, they started upon their journey, and obtained food sufficient, so that none perished.

Samuel arrived in Quincy, and was there to assist his father and mother over the river on their arrival, and hired a house for them, into which he also assisted four other families of the Saints; and, according to the word of the Lord unto him, his brothers, Joseph and Hyrum, were delivered, and they arrived in Quincy in April, 1839.

He moved, in company with Don Carlos, on to a farm which he rented, near Macombe, McDonough Co., where he spent the season farming.

Elders W. Woodruff and J. Taylor called upon them when they went on their missions to England, and held a meeting with the Saints in

that place (Oct. 11, 1839) Don Carlos preached, and was followed by Samuel, who enjoyed much of the Holy Spirit and bore a strong testimony to the truth of the work of God: he assisted the brethren upon their journey.

In September, 1840, Samuel received the following blessing from under the hands of his father, Joseph Smith, sen., upon his dying bed:—

"Samuel, you have been a faithful and obedient son. By your faithfulness you have brought many into the church. The Lord has seen your diligence, and you are blessed, in that he has never chastised you, but has called you home to rest; and there is a crown laid up for you, which shall grow brighter and brighter unto the perfect day.

When the Lord called you, he said, 'Samuel, I have seen thy sufferings, have heard thy cries, and beheld thy faithfulness; thy skirts are clear from the blood of this generation.' Because of these things, I seal upon your head all the blessings which I have heretofore pronounced upon you; and this my dying blessing I now seal upon you. Even so: Amen."

His wife bore to him four children, viz.: Susannah B., Mary B., Samuel Harrison Bailey, and Lucy B. His wife Mary died January 25, 1841.

In April, 1841, he was sent on a mission to preach the gospel in Scott and adjoining counties, Ills. May 3rd, he married Lavira Clark, daughter of Gardner and Delecta, born in Livingston, Livingston Co., New York, July 30, 1815: he preached during the summer and fall, his wife remaining with his father-in-law.

In the month of November he returned to Nauvoo, taking his family with him, where he remained during the winter, and also the summer of 1842 during which time he worked mostly for Joseph, and harvested in the country.

In the fall of 1842 he removed to his brother William's tavern at Plymouth. In the summer of 1843, he was often at Nauvoo. In the fall he chopped wood, and prepared his farm by making fences and clearing off the timber, preaching the gospel in the vicinity as he had opportunity.

In the spring of 1844 he cultivated his farm, and upon hearing of the imprisonment of his brothers in Carthage Jail, he repaired thither on horseback to see them. While on the way he was pursued by the mobocrats; but in consequence of the fleetness of his horse, he was enabled to reach Carthage in safety, from whence he went to Nauvoo in company with the bodies of his martyred brothers, Joseph and Hyrum.

His wife Lavira bore to him three daughters, viz., Lavira A. C., Louisa C., and Lucy J. C.

He was soon after taken sick of bilious fever, and died on the 30th of July, aged 36 years.

The following extract is from his obituary notice, published in the Times and Seasons:—

"The exit of this worthy man, so soon after the horrible butchery of his brothers, Joseph and Hyrum, in Carthage Jail, is a matter of deep solemnity to the family, as well as a remediless loss to all. If ever there lived a good man upon the earth, Samuel H. Smith was that person. His labors in the church from first to last, carrying glad tidings to the eastern cities, and finally his steadfastness as one of the witnesses to the Book of Mormon, and many saintly traits of virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, shall be given of him hereafter, as a man of God."

The brethren of the Twelve arrived in Chicago in the evening, and tarried overnight at the Lake Street house.

Friday, 2.—A meeting of the citizens of Hancock County was held at the Grove, west of the Temple. Great excitement prevailed through the county. The mob party were determined to elect officers who would screen the murderers of Joseph and Hyrum Smith, and exterminate the Mormons.

The meeting resolved to support candidates who were in favor of preserving order and enforcing the laws. The following candidates were agreed upon: Miner R. Deming, sheriff; Daniel H. Wells, coroner; Geo. Coulson, commissioner; J. B. Backenstos and A. W. Babbitt, representatives.

Prest. Young and company took stage at 7 a.m., for Galena; passed over delightful country, but very bad roads,—had to walk over mud holes and bad places, and had to carry poles or rails on their backs to pry out the stage coach.

Saturday, 3.—Elder Sidney Rigdon arrived at Nauvoo from Pittsburgh.

Elders P. P. Pratt, W. Richards, and Geo. A. Smith invited Prest. Rigdon to meet in council at 8 o'clock to-morrow morning, which he agreed to.

The Twelve continued their journey thro' the day and night by stage. While upon the journey they overtook a company of Norwegians who were traveling with ox teams, and heavily loaded wagons, one of which was stuck fast in the mud, blocking up the road, while several of them were whipping the oxen and bawling to them in the Norwegian language, which seemed to frighten the oxen, but they were unable to move the wagons on.

After sitting and looking at them a moment, Prest. Young got out of the coach, and stepped

up and took the whip out of the hands of one of the Norwegians, telling them all to stand out of the way.

He then talked to the oxen in a tongue which was not understood by Norwegians or English, and touching them lightly with the whip, they instantly pulled the wagon out of the mud, and continued the journey, much to the astonishment of the Norwegians, and the surprise and amusement of the passengers on the stage.

Sunday, 4.—Elders P. P. Pratt, W. Richards and Geo. A. Smith met in council, and waited an hour for Elder Rigdon, who excused himself afterwards by saying he was engaged with a lawyer.

10 a.m., meeting at the stand. Elder Rigdon preached from the words, "For my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord." He related a vision which he said the Lord had shown him concerning the situation of the church, and said there must be a guardian appointed to build the church up to Joseph, as he had begun it.

He said he was the identical man that the ancient prophets had sung about, wrote and rejoiced over; and that he was sent to do the identical work that had been the theme of all the prophets in every preceding generation. He said that the Lord's ways were not as our ways, for the Lord said he would "bless for the fly from the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria," and thereby destroy his enemies; that the time was near at hand when he would see one hundred tons of metal per second thrown at the enemies of God, and that the blood would be to the horses' bridles; and that he expected to walk into the palace of Queen Victoria and lead her out by the nose, when none would have power to say, "why do ye so?" and if it was not for two or three things which he knew, this people would be utterly destroyed, and not a soul left to tell the tale.

Elder P. P. Pratt, in referring to the remarks of bro. Rigdon, on a subsequent occasion, said, "I am the identical man the prophets never sung nor wrote a word about."

Afternoon, Elders Murdock and Rich preached.

Elder William Marks, President of the Stake, gave public notice, (at the request of Elder Rigdon,) that there would be a special meeting of the church at the stand, on Thursday, the 8th inst., for the purpose of choosing a Guardian (President and Trustees.)

Dr. Richards proposed waiting till the Twelve Apostles returned, and told the Saints to ask wisdom of God.

Elder Grover proposed waiting to examine the Revelation.

Elder Marks said Prest. Rigdon wanted the meeting on Tuesday, but he put it off till Thursday; that Elder Rigdon was some distance from his family, and wanted to know if this people had anything for him to do; if not, he wanted to go on his way, for there was a people numbering thousands and tens of thousands who would receive him; that he wanted to visit other branches around, but he had come here first.

Elder Rich called upon William Clayton, and said he was dissatisfied with the hurried movement of Elder Rigdon. He considered, inasmuch as the Twelve had been sent for and were soon expected home, the notice for meeting was premature, and it seemed to him a plot laid to take advantage of the situation of the Saints.

Prest. Young and his associates arrived at Galena at 8 o'clock this morning, nearly exhausted with fatigue, having traveled 48 hours, without stopping, except to take meals and change horses, distance about 160 miles.

From the Millennial Star:—"MARK OF RESPECT SHOWN BY THE LATTER DAY SAINTS IN LIVERPOOL.

On Sunday, Aug. 4th, very numerous congregations attended at the Music Hall, the majority of the Saints in deep mourning, whilst the platform or raised gallery, where the priesthood sit, was handsomely decorated with black drapery. We would suggest to the Saints generally, as far as their means will allow them, to pay respect to the memory of our lamented brethren."

Monday, 5.—Elders P. P. Pratt, W. Richards, J. Taylor, Geo. A. Smith, Amasa Lyman, and Bishop Whitney, waited upon Elder Rigdon in the morning; he said he would meet them in council at Elder Taylor's after dinner.

They accordingly met in council, and when Elder Rigdon came in, he paced the room and said, "Gentlemen, you're used up; gentlemen, you are all divided; the anti-Mormons have got you; the brethren are voting every way, some for James, some for Deming, some for Coulson, and some for Bedell; the anti-Mormons have got you, you can't stay in the county, every thing is in confusion, you can do nothing, you lack a great leader, you want a head, and unless you unite upon that head you're blown to the four winds, the anti-Mormons will carry the election—a guardian must be appointed."

Elder Geo. A. Smith said, "Brethren, Elder Rigdon is entirely mistaken, there is no division; the brethren are united; the election will be unanimous, and the friends of law and order will be elected by a thousand majority there is no occasion to be alarmed, Prest. Rig-

don is inspiring fears there is no grounds for."

The result was that it was one of the most unanimous elections held in Nauvoo, as there were only five opposition votes polled in the city, and in the county the majority for the law and order candidates was over one thousand, notwithstanding the anti-Mormons smuggled a great many votes from other counties.

Elder Rigdon said he did not expect the people to choose a guardian on Thursday, but to have a prayer meeting, and interchange of thought and feeling, and warm up each other's hearts.

Jesse Price made the following affidavit:—"State of Illinois, } ss.
County of Hancock, }

On the 5th day of August, 1844, personally appeared before me, Aaron Johnson, justice of the peace in and for said county, Jesse Price, and after being duly sworn according to law, depose and saith, that on or about the 18th of April, 1844, in the city of Nauvoo, county aforesaid, William Law said, 'I put pistols in my pockets one night, and went to Joseph Smith's house, determined to blow his infernal brains out, but I could not get the opportunity to shoot him then, but I am determined I will shoot him the first opportunity; and you will see blood and thunder and devastation in this place, but I shall not be here; and deponent saith not further.'

The following letter was sent to Dr. Richards:—

"La Harpe, August 5th, 1844.
Brother Richards:—

I hasten to inform you that intelligence has arrived in this place to-day, by several persons, that the mobocrats at Carthage have concocted a plan to intercept the returns of the election at Nauvoo, and destroy them before they arrive at Carthage. The information is of such a nature that I deemed it necessary that you should be informed of the same, that you may act accordingly.

Respectfully,
JOSEPH M. COLE."

Prest. Young and the apostles with him went on board the steamer St. Croix at Galena, for Nauvoo. They started in the afternoon.

Elder Kimball recorded the following dream:—"I dreamed of speaking before a large congregation on the policy of the nation, and the policy of our religion. I said that Joseph the Prophet had laid the foundation, and we would have to carry out his measures. Joseph was present, and heard all I said, and sanctioned it: all seemed perfectly natural."

Tuesday, 6.—Elders P. P. Pratt, W. Richards, J. Taylor, Geo. A. Smith and Bishop Whitney, met in council at Elder Taylor's.

From the death of Joseph until the arrival of Prest. B. Young and the Twelve, Elder Willard Richards was the principal counselor of the Saints in Nauvoo, and had scarcely a moment's rest; he answered the calls and inquiries of hundreds of the brethren, and was engaged every day until a late hour, or until exhaustion compelled him to lay down.

The following is extracted from Elder Woodruff's Journal:—

"We (the brethren of the Twelve returning to Nauvoo) stopped at various places while going down the Mississippi; among others, the town of Burlington, after which we prepared our minds to once more behold the city of Nauvoo, and embrace our families and friends.

We were landed at the upper stone house, at 8 in the evening, and were welcomed with joy by all the citizens we met. We hired a coach, and I accompanied my brethren to their families, after which I was conveyed to my own, and truly felt to rejoice to once more meet with my wife, children and friends. Thus it is with me, I have spent but one summer either at home or with the body of the church for the last ten years, as my lot has been cast abroad in the vineyard most of the time.

When we landed in the city a deep gloom seemed to rest over the city of Nauvoo, which we never experienced before."

Wednesday, 7.—Elders B. Young, H. C. Kimball, P. P. Pratt, O. Pratt, W. Richards, W. Woodruff, Geo. A. Smith and Lyman Wight met in council with Elder Taylor at his house. They found him recovering from his wounds received at the massacre of the Prophets.

The Twelve felt to rejoice at having the privilege of again meeting in council together, after having passed through such trying scenes, and to be welcomed by the Saints who considered it very providential for the Twelve to arrive at this particular juncture, when their minds were agitated, their hearts sorrowful, and darkness seemed to cloud their path, feeling like sheep without a shepherd, their beloved Prophet having been taken away.

4 p.m. Meeting of the Twelve Apostles, High Council, and High Priests at the Seventies' Hall.

Prest. William Marks prayed.

Prest. B. Young called upon Prest. Rigdon to make a statement to the church concerning his message to the Saints, and the vision and revelation he had received.

Prest. Rigdon said:—"The object of my mission is to visit the Saints, and offer myself to them as a guardian. I had a vision at Pittsburgh, June 27th: this was presented to my mind, not as an open vision, but rather a continuation of the vision mentioned in the Book of Doctrine and Covenants.